

The Bombay Guardian.

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WEEKLY REVIEW.

—THE Report of the Sub-Committee in the matter of the late Matriculation Examination has been made public. The facts are essentially as they have been stated, but the Report breathes an apologetic spirit, and administers its modicum of censure most delicately and sympathetically; like some soft-hearted mother that is obliged to take the rod in hand, but whose arm loses all its force as the back of her loved child is approached. It makes great allowances for "the strong interest in the welfare of his own institution" taken by Dr. Willy, and "the intense interest which the Reverend Fathers of St. Xavier's felt in the success of the students of that institution," just as though this excessive interest were not the ground of the charges brought against them. Nobody suspects the Reverend Fathers of seeking any private interests of their own; they are devoted, heart and soul, to their Order and to its institutions, and many impute to them the belief that they are bound to promote the interests of that Order at whatever cost. "These gentlemen," says the Report, "live in a great degree isolated from the outer world, in intimate association with each other, and with their attention and interest concentrated upon the work to which they have devoted themselves. It is rather 'natural than improbable' that in such a society some indication should be afforded by one to another of what is engaging his own attention. Even silence may be most significant to a mind exalted by intense interest to unusual sensibility. Some hint unconsciously dropped, some remark left unanswered, may easily have suggested to Mr. Bodoano that it would be well to lose no time in working at passages from Hume." At present we simply refer to an extract in our Epitome summarizing the Report. The Report will do good. Henceforth, there will be no examiners for Matriculation from the institutions sending up candidates.

—THE American Mission in Western India has lost for a season, we hope not permanently, the services of the Rev. A. Hazen and of Mrs. Hazen, who left for America on the 24th ultimo, in consequence of the impaired health of Mr. H. Mr. and Mrs. H. came out originally in 1847; revisited America in 1858; returned in 1864; since when they have been resident chiefly in Sholapoor and Bombay. They have many attached friends in this country, both European and Native, who will remember them in prayer.

—THE Aurora of the 4th of February last, will probably take rank among the most remarkable phenomena of that class. Not only was there an Aurora Borealis seen over most of the Northern Hemisphere, but there was simultaneously a magnificent display of Aurora Australis seen in the Southern Hemisphere.

—It is matter of much congratulation that the Tichborne Case has terminated. This Case shows how one ignorant and worthless person can fool a million, taxing their time, attention, thoughts, conversation, daily for a year, as probably no other subject has taxed them. The many thousand pounds expended in the defence of the case, and even the Tichborne estates are of little consequence compared with this enormous penalty paid by the public.

—THE Annual Meeting of the Bombay Medical Mission was held on the 1st inst. Colonel Davidson occupied the chair. The meeting was opened with prayer by the Rev. C. Harding. The Report was read by the Secretary, E. D. Stead, Esq., and although it treated of a period in which the Mission had undergone peculiar trials through the return to England of its earnest and accomplished founder, Dr. Young, it was nevertheless encouraging, showing that the work of the Mission had, through kindly providential help obtained, been very little interrupted, and was now proceeding most satisfactorily under the care of Dr. Webb. Upon Dr. Young's departure Drs. Partridge and Blaney voluntarily offered their services to the Mission in the Medical department, whilst Captain Oldham and Mr. Small instructed the students in Scripture and other subjects. The report also stated that through the instrumentality and exertions of the Hon. Alexander Brown, associations in aid of this mission have been organized both in England and Scotland. Addresses were made by Rev. Dr. Wilson, Rev. Messrs. Boyd, Weatherhead, Bowen, and Captain Oldham.

—We learn from the *Madras Church Missionary Record* that a Brahmin youth in the Church Missionary Society's school at Ellore, and two Brahmin pupils and one Shoodra pupil in that at Begwara, have embraced Christianity.

—THE Rev. W. Taylor has been preaching in Morley Hall, Colaba, during the last fortnight, and the Lord has blessed the word to many, both civilians and soldiers.

We pointed out in our remarks on the pamphlet lately published about Enoch's prophecy, that the sacred writers have not left us in ignorance of the method to be pursued in the interpretation of prophecy. Continually, in the Old Testament and in the New, we are not only meeting with prophecies, but with fulfilment of prophecies expressly indicated. Daniel himself plainly gives us the key to the interpretation of his own prophecies, indicating their fulfilment in the rise and ruin of the four great successive empires. On almost every page of the New Testament we have fulfilments of prophecy mentioned. And there has been a very general agreement among those commentators on Prophecy who have given due attention to these indications of Scripture.

When a writer comes forward with a scheme of interpretation that is as different from those that Scripture guides us to, as night is from day, eminently fanciful, having more affinity with a system such as we remember to have seen in a book called Napoleon's Fortune Book, and at the same time signally failing in the fulfilments specified as to occur in years that have already elapsed, we think that Christians are justified in giving their time and attention to something more worthy. We cannot undertake to disabuse the mind of the writer of the illusion under which he labours. We know how ardently the mind cleaves to its own offspring, guarding them with more than a mother's fondness, seeing all manner of beauty in them, when others see but imperfections; but when the infant demands that all should see it as the parent does, we must beg to be excused our want of appreciation. We have given all the space to this subject which we think it entitled to; but we notice before closing one or two points brought forward by an anonymous champion called *Diogenes*, who accuses us of misquoting and misrepresentation, a charge in which we do not think another reader will join.

We said of the book of Enoch that it contains a great deal that is beautiful and accordant with the Apocalypse, and much that is manifest rubbish. The writer says that, upon our own theory, we must be inspired to identify this rubbish. We do not see that. If we meet with Puranic stories, or with statements utterly inconsistent with Bible teaching, we know very well that these things are not of God; and if a verse is quoted by a sacred writer as inspired, we are justified in saying that we need an inspired writer to determine positively just how much of the book in its present form is inspired and how much is not.

The writer points out a mistake in our calculation of the 1,290 days, which we freely admit. To terminate on the 20th of September 1878, they must begin on the 10th of March 1875, and not on the 6th of March as stated by us. This does not affect our objection to the argument in the pamphlet. The pamphlet says not a word about the 10th of March, but labours to show that according to Enoch's prophecy the end commences in December 1874 with the resurrection of the dead, to be followed by the translation of the just, the war in heaven, and the appearance of Antichrist whose career of 1290 days will terminate Sept. 20th, 1878. But for all this we must go to "The Day and the Hour." Enoch's prophecy has not a word about these marvellous events, nor about the period of 1,290 days, nor about the thousand years.

We have not "The Day and the Hour" to refer to, and cannot specify all the remarkable events that ought to have occurred in the last two or three years and have not.

Prince Leopold's time, it appears, has not matured yet. *Diogenes* says:

"As regards Queen Victoria, you omitted to tell your readers, that the *Day and the Hour* guards against the precise fulfilment of some of its prognostications by a distinct disclaimer, which applies to those acts *not predicted in the Bible*, and the Queen's abdication is one of them. As your remark stands, it is not difficult to call it a misrepresentation."

Nothing is difficult for this writer. Does not the preface of "*The Day and the Hour*" claim inspiration for that work? The letter thus concludes:

"No one who reads this letter will dream of confounding me with Captain Baker, from the accident of my *seeming* to hold to his views in this discussion, and the opinion of the merely *superficial* reader is of course worthless."

We fear that a good many will indulge this very dream, especially as the writer does not deny the identity. If he is really another person, he ought to have given the gentleman named the privilege of appealing to him as an advocate. "Call you this backing your friends?"

THE friends of Christian Missions are invited to meet at the Bible Society's Rooms on Monday next, at 8 P.M. The Bombay Missionary Conference have arranged to hold a public meeting on this occasion, for the communication of missionary information, and for united prayer. Addresses will be made and prayers offered by different members of the Conference. Members of the Conference will please accept this invitation.

WE have been requested to mention that the meetings of the office-bearers of the Free Church, at which it was decided to make the Rev. Wm. Taylor the offer to which reference has been made in our columns, was held on the 29th of January, at which time none of the office-bearers anticipated that there would be a movement for the formation of a new church. This decision was made known to a friend of Mr. Taylor's on the 2nd of February, and by him mentioned to Mr. Taylor. We are assured by the Rev. Mr. Boyd that the formal letter to Mr. Taylor was not written in consequence of his having heard of the movement for a new church. The offer was not such a one as Mr. Taylor had ever accepted, and by him was respectfully declined.

WE take the following remarks from the *Witness*, our Lucknow contemporary:

"With rare exceptions, missionary preaching in India is singularly devoid of spiritual power. In eloquence, in learning, in criticism, in argumentative ability, the missionaries stand high enough, but—we say it regretfully, but dare not say otherwise—they do not preach in demonstration of the Spirit and power. Men who listen to them are seldom pricked to the heart, and very seldom does it happen that an inquirer comes to them with a troubled heart to ask what he must do to be saved. Inquirers do come to them, come in large numbers, and come often too with sincere hearts, but it very rarely happens that any one comes with a deep and pungent conviction of sin.

"How are we to account for this apparent weakness? We answer unhesitatingly, that it only can be accounted for in one way, simply because there is only one source of spiritual power. The Holy Ghost is not present in the preaching, and does not inspire the speaker's heart, or touch the hearer's conscience as He did on the day of Pentecost. The missionary has neglected the Saviour's injunction to tarry before beginning his great work, until *endued with power from on high*. Had the disciples gone forth after two or three days of fruitless waiting in Jerusalem, and commenced preaching, they would probably have done little towards planting Christianity in the world. But they waited, waited in patient expectancy,

until the power descended, and then went forth to glorious victory.

"God forbid that we should say that the missionaries of India, or any one of their number, had never received the Holy Ghost; for this we do not for a moment believe. But there is a fulness of the Spirit, a baptism of power, a tongue of fire, which implies more than a mere gracious influence which is enjoyed in the heart. The Spirit had certainly influenced each disciple's heart before the day of Pentecost, but on that day a special fulness was vouchsafed. That fulness is our privilege to-day. We need it as much in India as they did in Jerusalem or Rome. We cannot do our work without it. It is ours if we but ask in faith for the precious gift, and God not only wills that we be endued with power, but the Holy Ghost is constantly moving our hearts to seek for more and more of the needed baptism. We cannot succeed until we honour the Holy Ghost, and we cannot honour Him until we open our hearts to be filled with His fulness and power. When the missionaries of India are all filled with the Spirit, made Pentecostal evangelists, it will be a comparatively easy task to lead India to Christ. God will be with them, power will attend their preaching, thousands of witnesses will rise up to testify to the truth of their message, and Christianity will at once become a mighty, living power in the land."

The *Freeman* of January 5th contains a notice of services held in Portsmouth to bid farewell to the Rev. J. G. Gregson, returning to his former field of labour in India. Mr. Gregson had abandoned the idea of returning to this country, and had found an important field of labour in Portsmouth, in the Kent Street Chapel. God had blessed his work there and built up that church, and given him a great influence in the place; but hearing lately of the great need of labourers in the Indian station, he felt constrained to offer himself for his former station. On the occasion above referred to, the Mayor was one of the speakers, and testified to the high regard in which Mr. Gregson was held there. Mr. Gregson passed through Bombay some weeks ago, and was present at the ceremony of laying the corner-stone for the Baptist Chapel in Bellasis Road. On that occasion an interesting account of the origin and growth of the church under the Rev. E. Edwards' pastorate was read, and many admirable addresses by ministers and others of various denominations were delivered, and we should have been glad to publish a full report of the whole, if more space had been at our disposal. We are obliged to content ourselves with the following sketch of the remarks made by Mr. Gregson:

"When I landed here this morning, I did not for a moment expect to have the pleasure of being present on the occasion of laying the corner-stone of this chapel, having lived in England for six years as a pastor in one of our large towns and settled there comfortably. I never thought that it would fall to my lot to break up a happy home to come out again to India. However, I won't touch upon that. But I can say that there is far greater sympathy among Christian men and women in England in regard to mission work and those who labour and toil here than you may sometimes be inclined to think. There is a great deal of Christian sympathy in England with you and your work in Bombay. I must here plead guilty to a common fault both at home and abroad, that of not answering letters, and my conscience smites me as I have not answered a pile of letters, amongst which was one from Brother Edwards, in which he desired me to assist him in this work. It is still unanswered, and I now pledge myself to answer him in a most practical manner, and want of time shall not prevent me from sending the best answer you would like to have. I feel certain that if you appeal to Christian people at home they will also help you to finish this place. I think in some sense it would be a disgrace if the Society in England were to allow you and your friends to go on working here, as you have worked, and to open this Chapel with a very heavy debt resting upon it, and I feel sure that they would

give their assistance if the matter were again laid before them.

So much then for the work, and the happy circumstance that I am here to-day to see the corner-stone laid.

May I just be permitted to say a word upon a point which has not been touched upon, and about which I have been thinking. There is a very great purpose not only in building places of worship, but in having a way of bringing together a number of Christian men and women prepared to serve the Lord their God and Saviour. Seeing here, as I do this afternoon, many I do not know as friends, but whom I may call brethren, met together uniting in the service of God their Father, and seeing a number of natives standing around and looking upon this ceremony, perhaps with a great deal of interest, and asking themselves What can this mean?—for their sakes I would say, Continue the good work in India, not only as long as Christian men and women remain in church fellowship and unity, but so long as any are prepared to exert their influence and power among the natives by whom they are surrounded. Churches in India should reflect the light of Truth amongst the natives. If they do not, they will be only pandering to a certain class without infusing into the hearts of the many the divine power of Christian life. Can we, if we love the Gospel, neglect to do so, when the land is teeming with hundreds of thousands about us in sin and wickedness? They, as a matter of course, look to us, and say to us, What does your religion consist in? in building chapels and churches, in attending divine services, and going through certain performances, and is this the true religion which is served out only to a few people, that can congregate together in churches? When they see the power of the Christian Church in their midst, I care not about the community, there is something far greater than that, there is but one fold, many flocks, one fold and one Shepherd. Let us then by reason of our loyalty to Christ, by reason of our unity in Christ, go in that spirit of persuasion to all men, according to the glorious harmony of that divine truth and that Saviour's prayer, that they may be one as we are one.

And if we, as we can, in Bombay and in other districts, and in other parts in India, represent before all men the unity of this Spirit, this bond of faith, and in ourselves the living life of Christ, then the salvation of this land will be nearer than it is to-day. The reproach will then be removed from the Christian meeting-house, and the living Church will be a living Witness for Christ. Let me then ask our friends belonging to this and other branches to make this place a meeting-place for those who may belong to any other community for the purpose of receiving religious instruction. Why should our chapels be closed during the week, and only be opened on Sundays? why cannot we invite men of different persuasions, creeds, and forms of faith to meet here, not for the purpose of theological discussions, nor for the purpose of showing how we despise the one, and how we exalt the other, but for the purpose of showing to all that we recognise one great Fatherhood in God, and that we recognize one great Brotherhood by our own unity in Christ, not to say in our own community? That they may meet together, and receive that instruction which all men will receive; when a brother wants instruction, the Saviour's love teaches us to assemble all men and bring them in. What a blessing it would be to Bombay at this moment if every Christian place of worship were open from Sunday to Sunday, instead of only on one day in the week. The great need of India at the present time is to give the inhabitants of this country a living manifestation of the living age, to bring Christ and the Gospel within the reach of all men, that they may see that nothing separates us when we desire their salvation.

Most sincerely do I wish you God-speed, most earnestly do I pray that all may be realized that has been said this afternoon by brethren, not belonging to other churches, for there is but one Church of Christ, and Christ is its Head. They may belong to a variety of sections of the one Church, but Christ is its Head. We are members of His 'mystical body' and we all help to make up that beautiful sacred edifice, the man in Christ Jesus.

Let us still continue to hold firmly to the grand law of Christ's brotherhood, in accepting all those for whom the Lord has died, and in receiving unhesitatingly and joyfully all those whom God has received."

We regret to learn that the Arcot Mission of the American Reformed Church are in trouble

for want of funds. The Board in America are in debt, and not able to make the usual appropriations, and they call upon the Arcot Mission to lessen their expenditure by Rs. 10,000.

"The Mission had no alternative but to begin the work of retrenchment. After many days of careful and anxious consideration the following results were arrived at:—

1st. To abandon our Medical work, close the Dispensary and Hospital, inform the Government that we are no longer able to sustain them, and request that they take charge of everything belonging to them.

2nd. To send home the Rev. S. D. Scudder, M. D., and family, in view of the facts that his special work has ceased, and that his health as well as that of his wife demand a return to America.

3rd. To relinquish all Touring, the most important work of the Mission.

4th. To discontinue the examinations of the Native Helpers.

5th. To dismiss the Sanscrit and Telegu Munshi from the Arcot Seminary.

6th. To cut off all allowance for Munshis.

7th. To omit printing the Annual Mission and Medical Reports.

8th. To dismiss a number of our Native Agents.

Although these with a few other reductions have been decided upon, we have not been able to curtail our expenditure to the amount required by the Board. We have however done all that we could; what we have done is almost ruin, and we ask our Church and our Christian friends to come up to our aid, in order that we may again resume the work that we have been so sadly obliged to abandon.

We give below statistics of the last year's Mission work in the various departments. An examination of these tables will show—

1st. That the number of our communicants is considerably larger than last year.

2nd. Our native brethren have advanced in benevolence.

3rd. That there has been a large addition to our numbers."

Is it too much to hope that the Christians of the Madras Presidency will give these brethren what they need? Perhaps some in Bombay may be willing (contributions may be sent to us) to aid. We find the following notice of this Mission in the *Christian Spectator* for March:

"These brethren occupy five principal stations, and quite a number of sub-stations in charge of native assistants. The head stations are, Vellore, Arnee, Chittoor, Madnapilly, and Arcot, situated within a populous district, the centre of which will be about one hundred miles west of Madras; the area worked by this mission being not less than three thousand square miles. How carefully and diligently it is worked, we learn from the following figures; for the report states, that within this district, the Missionaries and their native assistants have preached during the year, in all 13,875 times, in about 2,000 villages, to heathen audiences numbering in the aggregate 937,385; and distributed 11,500 books and tracts, over 4,000 of which were by sales. In this way these good men cast abroad the seed of the Kingdom. And now, in respect to the fruit of their labours, they report congregations containing at the close of 1870, 2,274 persons gathered out of heathenism, among whom 659 were communicants. In the presence of such a blessing well may they say: 'Our mouths are filled with praise to the Master of the vineyard, for the fruit He has permitted us to gather.'

Another remarkable feature of this Mission is that five of the gentlemen who conduct it, are members of the medical profession. Hence, as they say, following the example of the first great Missionary who went about preaching the gospel, and healing all manner of diseases, it is a part of their system at all their stations to dispense medicine to the sick; while at Arcot, they possess a large medical establishment, over which Dr. S. D. Scudder presides, and devotes to it his entire energies; his brother, Rev. John Scudder, giving his attention to more direct mission work; hence the patients are not only medically treated, but have their attention called daily to the healing of their souls' maladies. A large outlay of funds is incurred by the Mission in the support of this hospital: and the Government also render it generous assistance. Lord Napier recently visited this establishment, and so pleased was his Lord-

ship with the benefits it is conferring, that he made over to the Mission a large public building for its use. This Mission hospital appears to be greatly appreciated by the natives, for the number of cases treated in 1870 was 53,963, or on an average 149 daily."

The present number of communicants is 712.

We take the following from the *Bengal Christian Herald* of March 1st:

"Babu Pran Nath Bose, a Hindu gentleman well known and highly respected at Bhowanipore, was baptized in the Bhowanipore Chapel last sabbath evening. Five and twenty years ago he was a student in the highest class of the L. M. Society's Institution at that place, and as such had very attentively read the Bible and the evidences of Christianity. Before leaving the Institution, however, he was fully convinced of the divine origin of Christianity and had felt himself persuaded that Christ was alone the Saviour of sinful man. But his faith was merely intellectual, and so, although he had wished more than once publicly to profess the religion of Jesus during the long years that have since gone by, he had not the strength and moral courage to make the many sacrifices which such a profession involved. A little more than a month ago he lost his eldest son, a bright and most intelligent youth of fifteen. The affliction, sudden and terrible as it was, stunned him for a time, but in a few days he began to see things in a different light. His old convictions revived, he commenced to read his long-neglected Bible, as well as Bunyan's *Pilgrim's Progress*, new light dawned upon his soul, he felt the weight of sin as he had never done before, and finally resolved upon avowing his faith in Christ as the only person who could give him deliverance and peace. This resolution he carried out on the evening of the last sabbath. He is forty-six years old. He had been for very many years a teacher in the Bhowanipore Institution and in the Alipore and Garden Reach Mission Schools. For the last nine years he has been employed as a teacher in the 'Hindu Academy' at Kalighat. Since his baptism however, his services have been dispensed with by the manager of the Academy. May the good Lord bless and sustain our brother in the faith, and keep him steadfast even until the day of his death."

We have been favoured with copies of the following:—

"Manual of Coorg, a Gazetteer of the Natural Features of the Country, and the Social and Political Condition of its Inhabitants, compiled by Rev. G. Richter." This is a large volume, replete with information, handsomely printed at the Mission Press, Mangalore. We have had time to do little more than glance at it, but we see at once that it is a book in which the naturalist, the ethnologist, and the archæologist would delight.

"Letter to the Right Honourable Baron Napier, Governor of Fort St. George and Chancellor of the Madras University, on Government and University Education, &c. By John Murdoch, LL.D." This letter extends to 230 octavo pages, and some of its revelations concerning the school-books used in Government Schools in Southern India, are sufficiently appalling. We have only time at present to mention the work, and to express a hope that some of the abuses pointed out may be speedily rectified.

"Minutes of the Synod of India of the Presbyterian Church of America."

"Report of the Lodiana Mission, for 1870-71."

"Report of the American Mission among the Marathas, for 1871."

"Report of the Afghan Mission at Peshawar of the C. M. S., for 1870-71."

"The Indian Travellers' Guide for March, 1872." *Bombay Gazette Office, Fort.*

We hope to recur to these, as we get opportunity.

The Bombay Guardian.

SATURDAY, MARCH 9, 1872.

FRUIT OF THE SPIRIT.—VIRTUE.

The fruits of the Spirit may be variously expressed, according as the different relations in which the believer stands demand different manifestations. They are sometimes summed up in the one word Love. In Romans viii. Paul comprehends them in the words life and peace, very significant words both. Elsewhere he tells us that the Kingdom of God is righteousness, peace and joy in the Holy Ghost. Peace and joy are also associated with faith, in a happy triumvirate; 'the God of hope fill you with peace and joy in believing.' A favourite trio of sister graces is faith, hope, and charity. In 2 Peter we find an octagon, the several sides of which speak to us of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Paul in Galatians presents us with the following cluster: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These two lists differ in many particulars, and it is evident that neither pretends to be exhaustive. James describes the wisdom that cometh from above, by which he designates the work of the Spirit in the believer, as revealing itself in the following qualities: Purity, peace, gentleness, pliability, mercy, benevolence, impartiality and sincerity. In Colossians, Paul gives us another catalogue: Mercy, kindness, humility, meekness, long-suffering, forbearance, forgivingness and charity. Paul exhorts Timothy to follow after righteousness, godliness, faith, love, patience, meekness.

We have published a series of papers on the cluster of Christian graces mentioned in Galatians. Comparing that cluster with the others mentioned above we find in the latter fifteen additional specifications; but some of these are merely different names for the same graces mentioned in Galatians. Apart from these, we find seven additional attributes, viz: Virtue, knowledge, godliness, purity, impartiality, sincerity, righteousness. That the man of God may be perfect and entire, wanting nothing, let us consider these additional graces.

Let us ask now about *virtue*.

Strictly rendered the word means manliness. Even our English word virtue is from the Latin *vir*, Sanscrit *vir* वीर, which means man, hero, warrior. The word used by Peter means courage, the courage to do right, the rarest courage in the world. It is opposed to the word 'fearful' in the list of those who have their part in the lake of fire, just as faith is opposed to the word 'unbelieving.' And faith, a true faith, naturally leads to this moral courage, and in fact would not be faith without it. For proof of this look at the catalogue of brave deeds, the fruit of faith, set forth in Hebrews xi.

The distinction between natural courage and Christian virtue, is obvious. A man finds the former in himself, and he goes forward in the path of danger in a spirit of self-reliance; whereas the latter is derived from Christ and is found in union with Christ. The latter is purely moral and rests upon a basis of righteousness, upon the deep conviction that the right, the right only, must be done. So we find that they who are

naturally weakest and most timid, become animated by Christian courage through the power of the Spirit.

Christ chooses his people *out of the world*. "They are not of the world as I am not of the world." To be of the world is to be in alliance with the world, in obedience to its requirements, observing its standard. To be not of the world, is to be influenced by other principles, and obedient to other laws.

The Christian is under law to Christ, and therefore he is in opposition to the principles and laws and usages of the world. It is evident at once that there must be a conflict. If he will witness for Christ he must suffer the reproach of Christ. The world has its standard of intellectuality; whoever does not walk in harmony with the ideas that govern society, is a fool, no matter what his gifts; so the Christian must give up the idea of being reputed wise, intelligent, well-informed by the world; it requires some *virtue* to be able to make this sacrifice.

The world has given up the project of hindering men from making a profession of Christianity; with a large exercise of charity it has conceded this point. The world bends all its energies to the work of hindering men from really following Christ. It has determined that Christ's requirements must be explained by and accommodated to the light of the nineteenth century; that only they who are fanatical, or beside themselves, or grossly ignorant of propriety, can dream of taking the precepts of the Gospel in a literal sense. Be Christians, by all means; but do not be extravagant or singular or peculiar; do not run counter to the notions and ways of society; use moderation; keep your piety to yourself; give no offence in anything. Now if we are to follow Christ, we must rebel against these instructions of the world, and we shall find, when we do so, that the world's laws have penalties attached, penalties so formidable to most people that the everlasting penalties attached to God's law seem to them insignificant in comparison. We want *virtue* then, Christian manliness, to see that the world's commands are contrary to those of Christ, and must be set at naught if we would obey the Saviour; and we want virtue to take up our cross and follow him. The commands of the world are the commands of selfishness; those of Christ are the utterances of Love; under his banner we are fighting for the emancipation of many captives; for the good of the world we oppose the world; not defiantly, but lovingly.

On a certain occasion Peter drew upon himself this severe rebuke: Thou savourest not the things of God, but those of man. Jesus had spoken openly of his humiliations and death; this Peter thought would have a very unhappy effect; the Pharisees would pretend that their view of Jesus was confirmed by his very words; so Peter took Jesus aside and rebuked him. It would have been well if Peter had laid to heart this rebuke, and armed himself against the trying hour. Behold him basely denying to a servant-maid that he had ever had anything to do with the man of Nazareth, now in the hands of the priests. Sooner than expose himself to the passing scorn of the servants, he invokes curses on his soul if he had ever had any connection with this Man. Where was his virtue? his manhood? his loyalty? But the thing that is encouraging to us is that the Holy Spirit was able to inspire this most pusillanimous heart with genuine invincible lealty, so that for thirty years he

was willing to expose himself to the world's utmost rage, sooner than deny his Master. When he ceased to look in himself for virtue, and looked only unto Christ for it, he found it, good measure, pressed down and running over.

Let us prove ourselves, and see how we are off in this particular. When we are in the company of those who judge a man by his conformity to the world's laws, and not by his obedience to Christ, do we chime in with them? Say that there is among our friends one who is conscientiously and prayerfully seeking to serve Christ, and whose work Christ acknowledges by making it fruitful of good, but who offends against the world's standard in some details of manner, expression or usage, who for instance always endeavours to give prominence to the subject of religion, how do we act when we hear him ridiculed for his 'indiscretion,' 'vulgarity,' and the like? Are we like Peter before Pentecost or like Peter after Pentecost? The first Peter needed to be converted, and so do we, if we are wanting in the Christian manliness to confess Christ in his little ones.

Happily, this grace is a fruit of the Spirit, and God giveth his Holy Spirit to them that ask him. In this matter of confessing Christ, the question is not if we are naturally brave. The question is what Christ is to us. Paul acknowledges that when he was in Corinth he suffered from a sense of moral weakness; 'I was among you in weakness and in fear and in much trembling;' but Christ nerved him for his work. He asks the Ephesians to pray for him that he may be able to open his mouth with all boldness for Christ. We see then where Paul got his Christian courage, and we have access to the same treasure house.

MINISTERING WOMEN.

It is an age of wonderful activity. Every man is made to feel that the condition of success is that he should have work and should go energetically about it. The husband and the sons go forth early in the day and return at night, wearied with their labours and congratulating themselves if these have not been in vain. But how about the wives and the daughters? Have they anything corresponding to the measure of employment assigned to the men? On the contrary, if we except the poorest classes, the contrary is the case; while the men-folk are toiling, the women-folk are spending their days in comparative idleness. This is the case emphatically in India. In England there are necessities of housekeeping that make some demand upon the time of the women; but in this country, the low wages of Native servants and the habits of the country reduce that burden to a minimum. It makes one sad to think of the long hours of loneliness spent daily by a wife, fresh from the numerous companionships of an English home; and one would almost prefer that she should accompany her husband to his office and find some work there. -This is a large subject, but we are not going to treat it in its entirety. Our object is to speak of a particular phase of it. We have been reading a book entitled "The Ministry of Woman, and the London Poor," in which some very interesting notices of the work that Christian women are finding to do in that great city, are given to us. The book more especially treats of the work carried on in

connection with the Mildmay Deaconesses' Home. The advantage of such a Home is that it secures organization; distribution of labour; and the necessary training. All the service is voluntary; there are no vows; but there is method, and punctuality is required. The mainspring of the whole is love; a desire to do good to the needy; a desire which is hindered by no ordinary barriers from finding out the true objects of charity, and the best modes of helping them.

The following extract from this book will give our readers a fair idea of the work done by these Christian women:

"After our morning Bible-class, we all go to the work given to us, being bound by nothing save punctuality. We are told, when we first come to the Home, that we are trusted to occupy our time to the best advantage; and I have never known this trust to be abused. And with regard to the question of numbers living together, I have found out what a blessing a large circle may be. For instance, as evening draws on, you will see some of the sisters coming in, with tired and not over-clean faces, looking almost asking, for a word of sympathy and love; and then it is such a comfort to feel that we are not working alone, with no one to take an interest in what we do, but that we are mutually linked together, and must do all we can to help and comfort, uphold and strengthen, one another. We all have our share in hearing about the scenes of woe and suffering which have been witnessed during the day; and I think many of us would be soon quite worn out, if we had not this way of relieving our minds. Only those who actually work in such places as the East of London can know what it is like—the fearful sin that makes the heart tremble—the poverty and actual starvation. But oh! it is not only about such sad things that we speak; we like to tell one another our day's adventures, and to discuss fresh plans for getting at the souls of the benighted London heathen. Last night I came upon a little group who were trying to find out how much, or rather, I should say, how *little*, money would be required for extending the work in one of our out-lying missions,—for of course *economy* is a great object with us. We are often sadly straitened in our funds; but it only sends us to Him who has never failed nor forsaken us."

The bell again sounded, and I found it was for lunch, which would be on the table for an hour, during which time the sisters working in the neighbourhood were expected to come in and take what they required, without waiting for one another. I think about a dozen were there that day; but all seemed anxious to return to their work, and the meal was taken in comparative silence.

I was soon called away by a message from the Lady Superintendent, who wished to speak to me. She told me she was going that afternoon to one of the out-lying missions, and asked me to accompany her. I gladly agreed to do so, being anxious to gather all the information I could during my limited visit.

After being in the train for about half an hour, we arrived at the station, which was at a little distance from the Mission. We then threaded our way through several narrow streets, until we came to a house, on which the words "Mission Room" were written, and here we found two of the sisters busily engaged in a Mothers' Meeting. I will give a short account of the opening of this meeting.

In the year 1867 a Sewing-class was started in this exceedingly overgrown parish, by the private efforts of THE MILDMAI DEACONESSSES' HOME; but at the end of three weeks a relief-committee came to their help, and supplied the necessary funds for the payment of sixty women, who worked there for five hours a day, during five days in the week. Whilst thus supplying these women with "the bread that perisheth," the Lord laid it upon the hearts of those at the head of the Deaconesses' Home to set plainly before them the simple truth as it is in Jesus—their lost and ruined condition by nature—and the power of His blood to cleanse from all sin.

From the commencement many tokens of blessing were given. The teaching of the sisters was entirely new to these poor women, and seemed as if the truth almost at once found an abiding-place in their hearts. One of the sisters, in writing to me on the subject some months after, said, "We

were reminded of that passage, 'As soon as they hear of Me, they shall obey Me.'"

We need not multiply extracts. Our readers are not uninformed of what is being attempted and accomplished by Christian women in England for the relief and elevation and salvation of the lower classes and the suffering.

We wish to say a few words on the duty laid upon our sisters in Christ to find some sphere of Christian activity. In the first place, there is neither male nor female in the church of Christ, as regards the obligation to glorify the Master by a life of consecration. All are to be fruit-bearing branches in the true Vine. All are labourers in Christ's vineyard; all are to occupy till he come. And we find that the labours of Christian women are specially and honourably mentioned in the New Testament. There were ministering women who followed our Lord and ministered unto him of their substance. Our Lord was accompanied by the apostles and often by other disciples, in his tours, and there would be a great deal for the sisters to do, in the way of preparing meals for them, and making arrangements for their accommodation, and mending their raiment, &c. &c.; to say nothing about the spiritual counsel and aid that they would be enabled to impart to their inquiring and less-instructed sisters. And the last chapter of Romans shows us how many ministering women in the church of Rome were known by name to the apostle. The instructions given in the epistles to Timothy and Titus, and indications in other epistles, show that in the primitive church it was held to be the duty of Christian women first to glorify Christ by performing faithfully the functions devolved upon them by their family relations, and, when the case allowed, to go beyond the home circle in search of those whom they could help.

We do not call for the institution of Deaconesses' Homes in India, but we at present wish simply to point out the obligation upon Christian women to be Christian workers. Let those who profess to be looking to Christ as their Saviour and Guide, make it a subject of prayerful inquiry that they may be led by the Holy Spirit to works of usefulness; let them consecrate themselves anew with this idea in mind; let them have prayer meetings of their own, that they may help one another in this matter. There is an enormous amount of evil waiting for Christian effort in Bombay, and much of it waits for the effort of Christian women; they will not become acquainted with these untried spheres of activity until they have a heart to enter them; this God will surely give to them, if like Mary they are willing to sit at the feet of Jesus and learn of him, instead of listening so much to what the world says in their ears and in their heart.

WHAT IS TRUTH?

In all these things we are more than conquerors. (Rom. viii. 37.) The things mentioned, in the catalogue that precedes and in that which follows this verse, are things that happen to us, trials, difficulties, oppositions that we encounter in the narrow path, losses, reverses, disappointments that accrue in consequence of our following Christ. Some hyper-Calvinists would add to these categories, sin, unbelief, unfaithfulness, self-indulgence; they think it necessary to their comfort to know that these things shall never be able to separate them from the love of Christ; and if the apostle had had this idea, it is inconceivable that he should not have included these in the list; but he did not. What they really need is to be armed against these

things; they want the whole armour of God; they want the faith which overcometh all; and this is just the faith that saves. We are kept by the power of God through faith unto salvation; and the faith that saves is the faith that arms us against every thing which would sunder us from Christ. Faith is just the Christian's instinct of self-preservation; namely the faith that appropriates Christ moment by moment; not a faith that neglects the duty of the moment and trusts that all will be well at the end; neither faith that rests in some past experience. We daily come in contact with fire, steel, poison and other deadly things, but the instinct of self-preservation enables us to guard against these things; in this way the mercy of God keeps us from being harmed by them. Similarly, the principle of faith reveals to us those things that are hostile to our spiritual life, and bids us constantly look to Christ that we may be guarded from them. Christ keeps us not by any direct exertion of power, but by the revelation of his love and by the multitudinous motives that are presented throughout the word of God; he knows what is needed, and the measures employed by him are equal to the need. A physician who is both able and willing to cure, is all the sick man needs; he does not require one who shall undertake to cure him whether he obeys instructions or not, takes the remedies or not. The saints persevere; knowing the power of the enemy and their liability to fall, they put on the whole armour of God, and come off more than conquerors, nor is any one able to pluck them out of Christ's hand.

For I could wish that myself were accursed (anathema) from Christ for my brethren. (ix. 3.) This is suggested by the inseparability from Christ, just referred to. I cannot be sundered from his love; my Jewish brethren are, alas, by unbelief; does my joy seem to you a selfish joy? I would gladly forego it that they might experience it; and be an anathema from Christ, as Christ was from God, (temporarily) if that would result in their salvation. He does not say he wishes it, but he could wish it, if all the circumstances and conditions made it a wishable thing. It is his experience of Christ's love, however, that fits him to be a medium for the communication of that love to his Jewish brethren. His object is to show the Jews that it is through no depreciation of them and their privileges that he is labouring for the conversion of the Gentiles. This was the representation constantly made by bigoted and designing men, namely that the preaching of Christ to the Gentiles was an after-thought of the apostles, in consequence of their failure among the Jews; in this way they endeavoured to check, and perhaps successfully, the progress of the work among the Jews. When a Jew began to think favourably of Jesus, his friends pointed out to him that Gentiles and Jews were in fellowship in the Christian church, and he instructively shrunk from that defilement, just as Brahmins shrink from the idea of joining a church which has Mahars converts in it. Hence the necessity laid upon the apostle of making very prominent the evidence that the calling of the Gentiles was from the beginning God's purpose, and that it was never intended the middle wall of partition should be other than temporary. Are there those who find complacency in the thought that they belong to the elect few, gathered into the ark, while the rest of mankind are hopelessly doomed? Is the amazing love manifested in the death of Christ for their sins, of so little account in their estimation that it needs to be enhanced by the thought that the virtue of that atonement was only available for them and a few other elect ones, and concerned nobody else whatever? Let them look at this verse and see how utterly different was the mind that was in Paul. Instead of having complacency in a system that narrowed down the way of life for a few of the human family, he would, if it were possible, or of any use, surrender his own privileges for the sake of others. And herein doubtless he was animated by the spirit of his Master. But happily, at God's banquet of life there is enough for all, and none need abstain that others may have.

Jacob I have loved, but Esau have I hated. (18.) This quotation from Malachi refers to desolations brought upon Edom, the posterity of Esau, a thousand years after Esau died; in other words to national election. Paul would have his Jewish readers understand that the choice of the Jews was a matter of pure election, apart from any merit, 'not of works but of him that calleth;' his favour to them was not because of any righteousness on their part; what was Abraham but a Gentile, taken from idolaters? As soon as the Jew could

be brought to lay aside his self-righteousness, the idea of his Jewish superiority, and to recognize that the favour of God to his nation was of pure grace, he would be prepared to understand that God was free to extend his mercy to others.

I will have mercy on whom I will have mercy. (15.) This is a declaration that God is free to show mercy to whom he will, and to command the Gospel, the great exhibition of his mercy, to be preached to every creature.

So then it is not of him that willeth nor of him that runneth, but of God that showeth mercy. (16.) This conversion of the Gentiles that the Jews found such fault with, was not as they supposed, an affair between the apostles and the converts. How could they be converted if God had not in infinite mercy provided salvation for them and sent it to them? No man can come unto me except the Father draw him; that sentiment in favour of Christ which springs up in the heart of any man, is from God and he should know it to be such and yield to it. So that it was no mere device of the apostles, this bringing in of the Gentiles. Whosoever will may take of the water of life freely, but this very offer supposes that the willingness and mercy of God have preceded the choice of the believer, and provided the offered water of life. How otherwise can any man believe?

Whom he will he hardeneth. (18.) The Jews had for the most part rejected the Gospel and been given over to hardness; and one grand means of producing this fatal hardness was the conversion of the despised Gentiles. So God's favour to the despised Israelites in the bondage of Egypt, the scum of the kingdom in the king's estimation, was one grand cause of the hardening of Pharaoh's heart. The miracles softened it; all that God did by the hand of his servants, tended to show Pharaoh his weakness and dispose him to listen; but when the mighty deeds were suspended immediately his heart got hardened again. Your house is left unto you desolate, said Jesus, because ye would not. In verses 22-24 the apostle shows what his argument in this chapter is, as plainly as words can express it. "God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." Of those hardened ones, Paul thus speaks in 1 Thessalonians, ii. 15, 16: "The Jews, who killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away; for the wrath is come upon them to the uttermost." The thing which filled up the cup of the divine indignation, was not the execution of Jesus, nor the murder of apostles, but the endeavour to hinder the Gospel from being preached to the Gentiles.

They stumbled at that stumbling-stone. (32.) The levelling doctrines of the Gospel, making no account of that goodness by which the Jew supposed he was distinguished from the heathen, and requiring all alike to receive justification on the ground alone of Christ's merit; this was and is the stumbling element in the Gospel. If we differ from others, to Him who makes us differ belongs the glory; goodness that is trusted in is no more goodness; God has only to withdraw certain restraints and the best of us will drift into all manner of iniquity.

If thou shalt believe in thine heart that God hath raised him from the dead. (x. 9.) What is meant by this faith is shown in iv. 25, 26.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—When the *Friend of India* grossly abused the character of the entire body of Native Christians in India, in a series of articles, not a single protesting voice was raised against the attack of the *Friend* (in name but in reality a foe) by any of the foreign Missionaries. When a single letter appears in the *Guardian* on the present missionary educational system in Western India, written not by a foe but a true friend of the Missions, there appear nearly half a dozen letters denouncing the writer and controverting his statements; even the philosophic Neander is roused for a time, from his profound meditations, and is (seemingly) overpersuaded to disclaim all know-

ledge and authorship of the letter of "A. N. C.," as if it were a thing utterly to be abhorred and disclaimed. I mention these things merely by way of contrast. I do not in the least ignore the right of others to criticize and reply to my letter. On the other hand I am glad to see that it has brought to light many principles and facts, some of which are curious enough. One of your correspondents regards my letter as "earnest," another indignantly denounces it as libellous and challenges proof, while a third is inclined to admit some of its truths, and share the failures pointed out with his non-educational brethren in the mission work; for the burden of these charges is too heavy to be borne by one set of labourers in the mission field.

Now for the proofs of my statements regarding the failures and deficiencies of Mission Schools in Western India, I beg to state, let there be a general conference of all missionaries to discuss this matter as well as kindred subjects, and there shall be coming forth abundant proofs and facts; even the very missionaries who are engaged in such work will not be wanting in honestly giving out their views and pointing out the failures. It is a general impression of the ex-students, both Christian and non-Christian, who have been trained up under the missionaries of the last decade, that the present Mission Schools and Institutions are not, in a religious point of view, what they once used to be.

One of your correspondents has taken a curious method of answering the charge of not writing books, &c. He has taken refuge under the shadow of the wings of Dr. Wilson and Dr. Mitchell. When the Hindus of this generation are charged with general ignorance of science and literature, they proudly point out to their old Rishis and say, Look how many works have they written in Sanskrit. Your correspondent has adopted exactly a similar method. My controversy is not with the older missionaries and their system, but with those of the present decade, and, among them, especially with those who neglect the study of the vernacular and the preaching of the gospel to the masses. But, let us see, with the exception of one or two individuals, how many of the educational missionaries have delivered in and out of Bombay, a series of public lectures to educated natives; how many have held public religious discussions with the Parsis, Hindus, Mahomedans, Marwaris, and others. How many sermons, fully written out in the vernacular, have they got in their portfolios; and how many English ones do they possess for the benefit of their European congregations? How many hours do they spend in the schools and colleges? How many hours do they spend daily in preparing themselves, one or two heathen students for the B.A., or M.A., examinations? Do they give the same amount of time, once a week even, for writing out a sermon in Marathi? And where are those sermons? have any of them submitted them for publication, to the Tract Society, or published an account of their mission or Missionary Church? There is not a single tract on Vedantism in Marathi, or on Deism in English belonging to the Tract Society; have any of our educational missionaries contributed any materials for it? Are they not aware that these two most deadly systems have at present taken hold of the minds of our educated youth?

I am thankful to see my letter has produced some good. I have heard of at least, one mission establishment that, since the publication of my humble letter, several important improvements, in the way of establishing classes for Native Christian boys, prayers for servants, &c., have taken place. This is a noble example, worthy to be followed by all who are wanting in these things.

In conclusion I would very respectfully and affectionately say to all those who are engaged in the work of building up the Native Church of Western India, Let us beware how we build upon the foundation which has been laid by men eminent for their piety, zeal and devotedness to the cause of Christ. If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

A. N. C.

[We think it unfair to institute a comparison between former and present missionaries, without taking into account the very different conditions on which Mission Schools are now carried on from those that existed ten years ago. Such are the secularizing tendencies of Government Inspection, Grants-in-aid and University examinations, that in many quarters the

desirableness of keeping up the Mission Anglo-Vernacular Schools is seriously questioned. The missionaries mentioned in the above letter, as representing the former system, are still connected with Mission Institutions. With due deference to our respected correspondent, we think that remarks to the disparagement of individuals should not be made anonymously. One evil result of anonymous accusations is that innocent parties are suspected. In Matthew xviii. we have a better way indicated, the way of personal conference.—It is expected that there will be a General Conference of Missionaries from all parts of India, in Allahabad, about the close of the year.—Ed. B. G.

Notices.

We have received from 'A Lady' Rs. 20 for the famine-stricken in India.

COURSE of Sunday evening Lectures. The Rev. W. Stephen will (D. V.) deliver the Fourth Lecture of the above Series, in the Free General Assembly's Institution, on Sunday the 10th instant, at 8 P. M. Subject 'Historical Evidences of Christianity.' Both Natives and Europeans are invited to attend.

Epitome of News.

SATURDAY, MARCH 2, 1872.

Times of India on the Kuka slaughter: "We know that the surrender at Rurr took place on the afternoon of the 15th; but there is very much to be accounted for between that time and the morning of the 17th, when the wholesale execution took place, and still more before the morning of the 18th, when the Commissioner of Umballa arriving at Kotla 'caused 16 more of the rebels to be blown from guns.' There is nothing in the *Indian Public Opinion's* article between the picturesque scene at Rurr and Mr. Forsyth's ride out to Kotla on the morning of the 18th that affords a single line of tangible evidence to show that the delay which would have arisen in asking for orders at Lahore could have 'caused the insurrection to break out in a fresh place.' There is opinion and assertion merely: while there is evidence in our contemporary's own paragraphs that any further rising would have been too hopeless even for fanaticism itself. Take the scene of the execution: the miserable fifty, half of them wounded, all more or less exhausted by hunger, and utterly disillusioned as to the changes of the *Guru's Raj*, were sent into eternity, not only in presence 'of the high officials of the Kotla State' and of 'the chief officers of the Feudatory States,' but with 1,500 of the troops of those States, men having no sympathy with Kukas, standing by, as well as a battery of the Artillery belonging to the neighbouring Rajahs."

—Street tramways are soon to be laid down in Calcutta.

—*Times of India*, Paris: "A sad fate has befallen the young and beautiful Duchess de Meyrac. She had been only four months married, and had come to Paris for a few days' shopping. A private brougham passing by at great speed knocked her down in the street by a blow on the chest from the splinter-bar, killing her on the spot. She was the wife of the representative of one of the oldest families in Poitou."

—*Anglo-Catholic*: "The Diocesan Boards of Education in India threaten to prove a sort of Aaron's rod to all other charities. Here in Bombay, we have Bishop Douglas making everything else stand aside till his great scheme about schools for the middle-classes is realized. In Calcutta, the late Archdeacon Pratt contrived to divert for years the public alms into a similar channel; and now Dr. Milman is following suit. In a circular letter to his clergy, he suggests that the offerings throughout the diocese on the day of the General Thanksgiving should be paid over to the Calcutta Diocesan Board! Even our obsequious contemporary, the *Indian Church Gazette*, has been constrained to raise its protest."

—More than 100 vessels passed through the Suez Canal in January, paying £44,000 in tolls.

—The *Indian Statesman* has a notice of a very pleasant tea meeting held at the P. & O. Company's Theatre on Thursday evening, in connection with the Sunday School recently organized in Mazagon, under the guidance of the Rev. W. Taylor. The place was tastefully decorated, and there was a

numerous gathering. Many ladies were present. Captain Oldham, R.E., occupied the chair. After tea, and the offering of prayer, the Chairman called on the choir, composed of ladies and gentlemen, to sing an anthem. A speech and an anthem alternated the proceedings. The Rev. Messrs. Harding, Bowen, and Taylor, and also Mr. Morris, with the Chairman and others, addressed the meeting.

The tea meeting was every way a success.

—*Bombay Gazette*: "We learn from a correspondent that Dr. Stolzka, the eminent Palaeontologist of the Geological Survey of India, has just completed his inquiries and researches in Kutch. The Doctor arrived at Bhooj in October last, having been deputed to settle some points of wide scientific interest raised by Mr. Wynne's collection of fossils made in 1868, but more especially to fix the age of the Jurassic rocks in a comparison with European ones of, perhaps, the same period. This has now been satisfactorily done, and Dr. Stolzka has, in addition, been able to make a collection of rare birds and rarer fossils. Apparently there is hardly a bird in this province, destitute as it is of trees, yet, from the eagle to the humming bird, specimens may be seen in the Doctor's collection. Of fossils, his gathering is truly unique. The corals and sponges found in the Bathonian formation exceed the known specimens from all other parts of the world, and the Doctor anticipates that fully one-half of his collection is quite new to science. Truly, a case of eyes and no eyes; though it has long been known that Kutch is a valuable field for geological inquiry."

MONDAY, MARCH 4.

—A Madras contemporary informs us that Prince Azeem Jah, who is an old man of between seventy and eighty, was only a short time since wedded to his forty-second wife, a young girl of sixteen.

—The *Indian Public Opinion* says: "Sherif Khan, the brother of the Amir of Cabul, has arrived in Lahore with his two sons, and they are now located in a large house once used as an hospital in the Tibbi bazaar. By imposing these interesting individuals on the confiding British Government, Shere Ali, (ill-omened name!) frees himself of much anxiety, and saddles the Indian tax-payers with an utterly uncalled-for charge of Rs. 1,350 per mensem."

—*Indian Statesman*; London:—"Nothing is more spasmodic than the curiosity and sensitiveness of Great Britain respecting India. Take Dr. Hunter's book as an example: 500 copies of the first edition sold rapidly. Judging by that circumstance, a second edition of 1,500 copies was published. Two months ago, about 150 copies went off, since when the sale has ceased altogether."

—It is stated by the *Penang Argus* that large sums of money have been sent to England for the purchase of mitrailleurs by the Chinese in Borneo.

—We lately published an extract from the *Times* regarding a new Moabite stone. Mr. Lumley has since written to say that there was some reason to fear he had been misled regarding it. The stone is one that had been previously described.

—*Witness* (Lucknow):—"There is a great deal of feeling and some partisanship among missionaries and others in Bombay, respecting the desirableness or undesirableness of missionary educational institutions. If A. N. C. is a pupil of such an institution, his instructors certainly deserve credit for the discrimination of their pupil and the masterly manner in which he appears to comprehend the wants and the possibilities of missionary effort in Bombay. We do not think, however, that his proposal to submit the matter to Home Societies or their Secretaries, is a wise one. If the question is such that missionaries of zeal, piety, and experience in the field, cannot adopt uniform views respecting it, Home Societies cannot and should not express an authoritative opinion upon it. An attempt to do so will throw them into the arms of either one party or the other, and the original difference will only be increased."

—Same: "All the information we receive confirms us in the conviction that successful Sunday-schools can be opened in any town, provided a few devoted teachers can be found for the work. A letter just received from Moradabad states that about two hundred boys were present last Sabbath, although no prize of any kind had been offered them. Two new schools have been started in Cawnpore, and two more in Lucknow. In the latter city more than six hundred children attend Sunday-school every Sabbath. We hope to publish a few articles soon, written by an experienced

'Sunday-school man,' on the best method of organizing and maintaining Sunday-schools in India."

—The *Witness* cautions its readers against some unsatisfactory Native Christians. One from Bombay is thus described: "Wears English clothes, short of stature, and speaks English well. He makes his living by borrowing money to help him in some business which he is about to start. At present he owes about one thousand rupees in Lucknow and two thousand in Bombay."

—The directors of Hooper's Telegraph Works report that the second section of the Great Northern, China, and Japan Extension Line, consisting of cables from Shanghai to Nagasaki, and from that place to Vladivostok, the terminal point on the Russian coast, has been successfully laid, and together with the land lines through Siberia to the western frontier of Russia, is now in full operation. They have also the satisfaction to report that a contract has been signed with the European and South American Telegraph Company (Limited) for the construction and laying of about 4,000 miles of submarine cable between Lisbon and the coast of Brazil, and that the order has been given and the manufacture of the cable commenced.

TUESDAY, MARCH 5.

—A writer in the *Bombay Gazette* asks who were the torch-bearers that preceded Lord Mayo when he was assassinated, and what was the cause of their torches suddenly going out: "Supposing the torch-bearers to have been convicts, one can understand a preconcerted arrangement to extinguish the torches, and that the assassin, if with the torch-bearers, may have dropped down the side of the Jetty, or on one side, where he crouched till the Viceroy had passed, when he sprang on him from behind."

Same:—"A few months ago a Circassian woman, aged about twenty years, was brought to Bombay from Muscat at Government's expense. She had been bought for about one thousand dollars by a native residing at Muscat, but shortly afterwards she applied that she might be liberated, which, after inquiries, was done, and she was sent to Bombay. She has been in charge of the Commissioner of Police since her arrival, and it is understood that arrangements are being made for her marriage with a Mogul merchant of this place."

—*Mauritius Gazette*:—"A magnificent display of Aurora Australis was witnessed at Port Louis, Mauritius, on the night of the 4th to the 5th instant. It commenced about 9 P.M., and ended a little after 1 A.M. At first it was generally thought that there was a great conflagration in the southern parts of the island, but as the lurid red light rose and extended on both sides of the meridian, the idea of a fire could not be entertained. Towards 11 P.M. auroral bands began to appear, and for the next 15 or 20 minutes the spectacle was indescribably fine, a number of beams of a faint light stretching a long way up, arranged parallel to each other, and to the magnetic meridian. The bands gradually melted away, the dark-red arch became fainter, and in a short time one of the most beautiful phenomena we have ever seen had given place to the shades of night. This we believe is the first time that an Aurora has been observed here, and we shall be curious to know over what extent of the globe it appeared."

—*Pall Mall Budget*:—"Prince Bismarck made a remarkable speech on the policy of the Prussian clerical party in the Berlin Landtag last week. The Hanoverian deputy and ex-Minister, Herr Windhorst, who is the leader of this party, having complained that the Catholics are not placed on an equal footing with the members of other religions in the country, and that they are excluded from the Ministry, the higher places in the civil service, and the professorships at the universities, the Prince replied that, in his position as President of the Ministry, he must repudiate any obligation in regard to filling up places in the civil service according to the proportion of Catholics in the country, and that he would never admit such an obligation. 'It is possible,' he said 'that the statistical department may have furnished some information on this head, but I neither know what it is, nor do I trouble myself about it. The statistical department makes many calculations with whose tendency I have nothing to do. (Laughter.) 'It is stated that I have no colleagues of the Catholic religion in the Ministry. I regret this very much, but we of the Ministry require a majority which shall be ready to give a decisive support to the policy adopted by the Government. Does the previous speaker believe

that we can expect this from a member of his party?' 'The existence of a specially religious party in a political assembly,' Prince Bismarck continued, 'is in itself a monstrous phenomenon. By this means a pressure is exercised on all the Catholic members to join the party if they do not wish to expose themselves to hostility and make religion the subject of parliamentary debates.' (Cheers.) 'I adhere to the principle that each religion should be allowed perfect freedom, without therefore considering it necessary that it should be represented in the Government departments in the same ratio as in the population.'

—Telegrams from Calcutta, 3rd, in the *Times of India*:—"The Countess of Mayo leaves Calcutta on Tuesday. She will stay one day in Jubbulpore and four days in Bombay.—H. M. S. *Glasgow* will leave on the 14th instant, and on her return will bring out Lord Northbrook, the new Viceroy; reaching Bombay about the 17th proximo.—The Budget will be read at the usual time. The probable surplus of income over expenditure is nearly one million sterling.—It is understood that the Government of India have severely condemned the unnecessary slaughter of the helpless Kukas.—All troops leave Tapai Mookh on the 8th instant."

—*Witness*:—"A remarkable revival is in progress among the Quakers of New York. Among the most noted speakers in attendance are Mrs. Lucas, a sister of John Bright, Mrs. Frame, and Miss Smiley, all of whom are said to speak with singular power. The preaching does not differ in any important respect from that usually heard in evangelical Churches, and the meetings, although distinctively Quaker in most respects, admit of occasional innovations. Methodists who attend are allowed to sing, and the speakers manifest great partiality for the hymns, if not for the music. There was a great deal of genuine religious power in the meetings of the primitive Quakers, and we have rejoiced to hear from time to time during the past few years, that their former life and power are returning to them again. May God grant their most frequent prayer, by filling them with the Spirit."

"We have received the Thirty-third Report of the various institutions connected with the Benares Church Mission for the year ending Sept. 30, 1871. The working force consists of six European missionaries, four clerical and two lay, two ordained native pastors, two catechists, four readers, twelve male teachers and inspectors, fourteen female teachers, and sixty-three non-Christian teachers. Truly this is a strong force, and capable of doing great things when the Spirit is poured out from on high. We are struck by the words of Mr. Smith; 'One thing I do earnestly, very earnestly, request of the Committee; that two men of power in body, mind, and spirit, whose meat and drink it may be to do His work, may be sent here, and sent at once. There are indications of coming changes. *'The coming of the Lord draweth nigh.'*" We find traces of this kind of expectancy in all directions. We do not expect the visible appearance of Christ, but judging by past effusions of the Spirit, we think a great revival of spiritual Christianity is impending in India. There are five hundred and seven Christians in connection with this mission. What could they not do if filled with the Spirit? May the baptism of power speedily descend upon them."

WEDNESDAY, MARCH 6.

—The *Jam-i-Jamshed* hears that Government intend to reduce the duty on brandy from Rs. 3 to Rs. 1½. This contemplated change is only for Bombay. We hope that the *Jam-i-Jamshed* has heard wrongly. Surely there is quite enough brandy drunk in Bombay now. Our prisons are not able to accommodate more than their present number of prisoners; and cheaper brandy means more crime.

—His Highness the Maharajah of Puttiala has offered Rs. 15,000 to the Punjab University College to found a scholarship in memory of the Earl of Mayo. The benefactions of this nobleman to the University now exceed a lakh of rupees.

—With regard to the alleged Jacobabad frauds, the *Bombay Gazette* says: "We shall watch the progress of this case with great interest, but we trust that the Government will now see the necessity of placing an officer of the Account Department at Colonel Phayre's disposal for the purpose of examining such accounts as he may direct. The original evidence and exhibits recorded in the case show that Colonel Phayre has proofs of the omission of Government cultivated and from the rent roll, and of the unsatisfactory state of the

rent roll itself from 1865-66 to 1869-70 in addition to the state of the financial accounts for the same period; consequently, the basis of the whole system, the rent roll, must be proved first, because, as Mr. Wells observed in his evidence of the 24th January—"Without examining the rent roll, I could not state if the correct amount of revenue had been brought to account in the books." It will be seen that the inquiry has elicited some important information regarding revenue and financial local audit, to which we would invite the attention of the Government; yet it is singular that the practical audit which the record of the proceedings shows that Colonel Phayre has been carrying on since March last, including the actual survey of certain lands, has been nearly nullified for want of professional aid."

—*Pall Mall Gazette*:—"The hundredth anniversary of the first partition of Poland, which the Poles are commemorating this year by abstaining from balls and other pleasures, and subscribing money for charities and national schools, is to be made the occasion of a grand festival by the German population of West Prussia, in celebration of the seizure of that country from Poland by Frederick the Great. This has naturally produced a strong protest from the Polish inhabitants, who regard the proposed celebration as an insult to their nationality, and point out that an event so discreditably to the Prussian State is not a proper subject for Prussians to rejoice over."

—*Indu Prakash*:—"We are told that a Brahmin of the name of Kashinath, residing in Poona, took away his three daughters, aged 3, 6, and 9 years respectively, on Friday last, to the house of Mr. Ross, an American missionary here, and has since kept them there for the purpose of being baptized. This Kashinath did without his wife's consent or even knowledge. She, therefore, having of course at least as much right as her husband over these little girls, is about to bring an action against her husband, and has also through some of her friends written to Mr. Ross, asking him not to baptize these girls until her claim is decided by the Court."

There is no American Missionary in Poona, named Ross or otherwise.

—*New York Tribune*:—"We publish to-day some selections from a mass of letters between James Fisk, jun., and Josephine Mansfield, which have lately been thrown open to the public. They are evidently selected and printed by the friends of the late Vice-President of Erie, and (according to his slayer) do not include those damaging references to public and financial matters contained in other parts of the correspondence which were considered of so much importance to the interests of the Ring that the entire machinery of judicial corruption was put in operation to prevent their publication. The letters now printed contain nothing of general interest. They only present a remarkable picture of this bold and enterprising adventurer, completely subjugated and controlled by a vicious fancy. As one reads the successive notes, Fisk himself is seen clearly revealed—the wit and audacity and vulgar cleverness all gone, and only the poor human nature, blinded and melted by a criminal weakness, dropping into a maudlin pathos, or rising to an affected rage, as he thinks of his wasted passion and his unavailing greenbacks."

"The portion of this unsavoury history which still lies subject to the judicial lock and key, may yet disclose some points of the scandal more favourable to Mansfield and her pitiable accomplice. But, as the case stands upon these letters, it is one of gross and unmitigated depravity. Neither of the three parties to the tragedy seem ever to have emerged for a moment from the mire of sensuality and greed where they have lived together for the last few years. All were married people, unfaithful to their vows, and all protested loudly of the purity of their affections. All were thieves and swindlers, and all insisted upon their sacred rights as if they were as just as Aristides. They robbed and plundered each other without mercy, and the word oftenest on their polluted lips was love. There has been but one author who knew sufficiently the diseases of the human heart to appreciate entirely the details of such a situation; and even Balzac might have added new points of light to the characters of Nucingen and Esther, if he could have observed the flashes of unhalloved passion playing over a maze of knavery such as we see in this tragic Opera Bouffe."

THURSDAY, MARCH 7.

Calcutta, March 6: "General Brownlow reports (February 27) all Northern Howlong Chiefs

tendered submission with usual peace-offerings. They have bound themselves by oaths and ceremonies to maintain friendly relations with Government in future. They have sent in their captives."

—*Times of India*: "The report of the Sub-Committee (Messrs. West, Fox and Chatfield) appointed to inquire into certain matters connected with the Latin and English papers set at the late Matriculation examination has, at length, been issued. It acquits the Professors of St. Xavier's College of fraud, but impugns the 'perfect impartiality' of Father Willy, who was, with Mr. Reid, C.S., one of the Latin examiners. The first circumstance inquired into by the Sub-Committee was the allegation that between the setting of the English paper and the Examination, a passage from Thompson's 'Seasons' in that paper had been given as an exercise by the teacher to the Matriculation class at St. Xavier's College, one of whose Professors, the Rev. Mr. Rigby, had joined in setting the paper. The fact, however, that of the twenty-five St. Xavier's students twenty-two chose the alternative passage from Cowper instead of the one from Thomson, removes the suspicion that there was any unfair dealing."

"The complaint about the Latin paper is less easily disposed of. A passage from Cæsar proposed by Father Willy, and one from Hume proposed by Mr. Reid, were, in the interval described before, given as exercises in the College. The Sub-Committee think that Father Willy, knowing that the St. Xavier's students had read the whole of Cæsar's Gallic Wars in the course of the year, should not, at any rate without explanation to his colleague, have proposed the passage from Cæsar in the examination paper. They are also of the opinion that, without any fraudulent intention, a hint unconsciously dropped may have suggested to the Latin teacher, Mr. Bodoano, that it would be well to lose no time in working at passages from Hume, 'and amongst these, the story of "Alfred," a recognized stock-piece for such purposes, would naturally be set as an exercise.'

"The Sub-Committee further express their conviction that the general proficiency of the successful St. Xavier's students fully entitled them to pass the ordinary Matriculation examination. But they conclude with the recommendation that in future Examiners for Matriculation should be selected who are not connected with the institutions which send up students for examination."

"The Syndicate, in their resolution on the Sub-Committee's report, express their entire concurrence with the decision arrived at."

—The following is part of the business transacted yesterday by the Bench of Justices: Proposed by Dr. Dallas, and seconded by Mr. Narayan Wassudewjee—"That the Government be informed that the Bench have no intention to contribute to the expenses for 1872 of the Contagious Diseases Act."

"2. That the Justices decline all responsibility for the lease of the Lock Hospital, which they now learn for the first time was executed by the late Municipal Commissioner on the 18th January 1871, without their knowledge or authority."

"3. That the Municipal Commissioner be requested to discontinue at once the connection of all officers of the Municipality with the working of the Contagious Diseases Act."—Carried.

—Official from the Sind Frontier: "A Persian force from Bumpoor attacked and took Charbar on the night of the 21st Feb. Sooltan Abdool Azeez, brother of His Highness Sooltan Toorkee of Muscat, had a short time back proceeded from Gwadur, and gained possession of Charbar from Deen Mahomed, the previous Wali or Governor appointed by Sooltan Toorkee, and the difference between these two was under reference to Muscat. Charbar has always belonged to Muscat. Abdool Azeez managed to escape after losing several men."

—*Indian Statesman*; Poona: "An examination of the boys of the Free General Assembly's Institution in Bible knowledge, was held yesterday evening at the Mission Church under the presidency of Major General Grant, and a number of ladies and gentlemen, friends of the Mission, were invited to be present. There were more than a hundred boys, seemingly of all castes, including one or two native Christians. The English part of the examination was conducted chiefly by the Rev. M. M. Ross, and the Marathi part by the Rev. Baba Padmanji, Pastor of the Mission Church. General Grant expressed himself very well pleased with the result of the examination, and indeed it must have been highly satisfactory to the Missionary at the head of the institution."

FRIDAY, MARCH 8.

—The S. S. *China*, with the outward Indian mails, left Aden for Bombay yesterday, at 2 p.m.

—Deaths last week, 368. By small-pox 63.

—H. M. S. *Rosario* has shelled and destroyed the native village on the island where Bishop Patteson was murdered.

—A schooner, water-logged, and having fourteen starving Solomon Islanders on board, three of whom were dead, has been found off Queensland. There were no Europeans on board.

—A correspondent of the *Bombay Gazette* says that the Rev. Wm. Taylor has the same right to establish a new congregation in Bombay that the S. P. G. has to establish Missions in Kolapoor and Ahmednuggur. The slightest reflection will show that there is no analogy between the cases.

—*Overland Mail*, Feb. 16: The first intimation of the assassination of the Governor General of India reached London on Monday, February 12; four days after the shocking event, filling every mind with horror. When Parliament assembled the same afternoon the intelligence was disclosed, and the telegram read in both Houses amid profound emotion.—Mr. Brand was elected Speaker of the House of Commons on February 9. The late Speaker, Mr. Denison, has taken his seat in the Upper House as Viscount Ossington.—Sir Roundell Palmer will move in the House of Commons on February 19, an amendment to the intended vote of censure similar to that passed in the Upper House.—The second reading of the Ballot Bill has been passed by 109 votes to 51.—The second reading of Mr. Osborne Morgan's Burials Bill was carried by 179 votes to 108.—Mr. Blennerhassett, the Home Rule candidate, has been returned for Kerry, defeating Mr. Dease by 2,237 votes to 1,308.

—Robert Kelly, who was acquitted at Dublin of the murder of Constable Talbot, has been convicted of attempting to shoot another constable, and sentenced to fifteen years' penal servitude.—Amongst the deaths recorded this week are:—Earl of Moray; Mr. Hinds, late Bishop of Norwich; Major A. M. Douglas; Major C. L. Edwards; and Capt. J. S. Biles.

The tone of the latest telegrams from America indicates, on the whole, the probable prevalence of calmer counsels at Washington on the Alabama claims. General Butler seems, indeed, still to remain alone in his rabid outcry for war. Mr. Gladstone has written a letter in explanation of that part of his speech in the House of Commons which has been held offensive to America. While denying that he ever said "every rational mind" must see but one meaning in the Treaty of Washington, Mr. Gladstone asserts that, in his opinion, the meaning of the Treaty is clear and unambiguous.

TELEGRAPHIC NEWS.

London, March 1st: Further particulars concerning the outrage on Her Majesty the Queen state that the perpetrator climbed the railings outside Buckingham Palace, and, evading the gatekeeper, he presented a pistol at Her Majesty in one hand, whilst in the other hand he held a petition for the release of the Fenians. Her Majesty at the time was preparing to alight from her carriage. The prisoner was instantly seized by the Equerries in waiting, and given into custody. Her Majesty showed no fear, but merely leant back in her carriage. The prisoner, it has been ascertained, is a clerk at Gilman's in the Borough, and claims to be a nephew of Fergus O'Connor. The pistol was unloaded, and had a broken lock.—In the House of Commons last night, Mr. Grant Duff, replying to Mr. Burke, said he regretted that he had to confirm the execution of the Kookas, who took part in the recent revolt in the Panjab, and added, that Mr. Commissioner Forsyth's proceedings were not irregular, but that he had acted without previously communicating with the late Viceroy, who, when he heard of what had been done, stopped further executions. The Duke of Argyll stated that he had written to the Government of India on the subject, and that he anxiously awaited the report of the Lieutenant-Governor of the Panjab.—Lord Enfield, in reply to Mr. Eastwick, said that the Government were not prepared to transfer the Persian mission to the India Office, nor to assume the cost of the mission (mission?).

4th: The Mails from Bombay of the 12th ult. were delivered in London on the 2nd instant.—The *Rollo* has arrived from Bombay.

5th: The special Jury has stopped the trial of the Tichborne case, and at the request of Serjeant Ballantine, the Court adjourned till to-morrow.—It is stated that the outrage committed by the prisoner O'Connor on Monday last is in no way connected with

any Fenian organization.—The Commons are discussing a motion for reducing the Army by 20,000 men.—Mr. Mousell, replying to Sir John Pakington, said that it was probable that the Indian Government would accept the proposal to extend the Money Order System to India.—*Obituary*: General Thomas Ashburnham.—The Press are unanimous in declaring, and the public no less so in believing, that the Alabama Question will be amicably settled.

Paris, 5th: M. Janvier Lamotte has been entirely acquitted.—The resignation of M. Pempier-Quertier is considered certain, and M. Goulard will undertake his duties provisionally. It is uncertain who will definitely succeed him.

London, 6th: The following appointments have been officially gazetted:—General Probyn, V.C., to be Equerry to H. R. H. the Prince of Wales. Mr. Robert Robinson to be Governor of Sydney. Sir Philip Wodehouse to be Governor of Bombay.—A letter from Mr. John Bright has been published stating that the Income Tax is odious and unfair, and recommending that the public expenditure should be lessened.—*Obituary*: Earl of Lonsdale.—At the Southwark Police Court yesterday the Magistrate was engaged in investigating an extraordinary libel case, affecting the moral character of Lady Travers Twiss before her marriage.—Lieutenant-Colonel W. Earle has been appointed Military Secretary to Lord Northbrook.—The Tichborne case was concluded to-day. Serjeant Ballantine announced that he had communicated with Mr. Giffard, who had elected that the claimant be non-suited. Justice Bovill ordered the plaintiff to be taken into custody for perjury.—In the House of Commons last night, Mr. Dixon's motion censuring the Education Act was rejected, but the motion of Mr. Forster that sufficient time had not elapsed for any judgment to be passed was adopted.—The Claimant in the Tichborne case was arrested to-day, and conveyed to Newgate. Chief Justice Bovill has ordered his detention until the next Sessions of the Criminal Court, unless he can find bail for £5,000. The Government have undertaken the prosecution.

7th: M. Janvier Delamotte, formerly a Prefect of the Department of Eure, has been accused of departmental defalcations.—Several shocks of earthquake were experienced yesterday afternoon in Germany.—Their Royal Highnesses the Prince and Princess of Wales and family leave England on Saturday next for Italy.—*Obituary*: Professor Goldstücker.

PASSENGERS SAILED.

Per P. & O. Str. *Hindustan*, 4th:

For Southampton.—Captain Hume; Mr. Hume; Mr. Griffiths; Mr. Willman; Major-General H. F. Dunford; Mr. William Robson; Mrs. Carter and 3 children; Mr. W. J. Lewis; Mrs. Duckering; and Mr. G. Toogood and son.

For Brindisi.—Mr. Joshua; Mr. Mrs., and Miss Wills; Mr. Mrs., and Miss D'Aosta; Colonel D. McNeill; Mr. J. Cranage; Captain Cook; Colonel Cabusac; Mr. E. Gay; Dr. Sutherland; Captain and Mrs. Darrook and infant; Honourable F. Fortescue; Captain Quinn; Colonel FitzWigram; Mr. Stuart Hogg; Lieut.-Colonel G. de Lane; Major and Mrs. Graham and infant; Captain Tempest; Mr. G. Knox; Mr. and Mrs. D'Oyly; Colonel A. R. Armstrong; Colonel W. H. Greathead; Colonel Jervois; Mr. Russel; Mr. John T. Molsen; Mr. and Mrs. Scoble; Mr. Sawers; and Mr. F. Duck, V.S., R.A.

For Malta.—Mr. and Mrs. Oldham and child; and Mr. W. G. Hall.

For Suez.—Mr. J. D. Robinson; M. H. W. Conduet; Mr. Wagner; Mr. W. S. Paterson; Dr. F. Sibbald; and Mrs. Roskell.

PASSENGERS ARRIVED.

Per Str. *Virago*, 3rd:

From London.—Mrs. Molesworth and six children; Mr. and Mrs. Hughes and infant; Mr. and Mrs. Larmenie; Colonel and Mrs. Hogg; Mr. Hill and son; Mr. Marsh; Mrs. Lightfoot; Mr. Dalziel, and Master Rowell.

Per P. and O. Str. *Surat*, 7th:

From Southampton.—Mr. and Mrs. Stokes, and two children; Miss Bailey; Mrs. Hutchison and daughter; Mrs. S. C. Bayley; Major and Mrs. Clark and child; Miss Warburton; Miss Taylor; Mr. and Mrs. C. V. Hogg; Captain and Mrs. Fitzgerald; Colonel and Mrs. Johnson; Captain and Miss Frazer; Mr. Sewell; Mr. T. Claxton; Mr. W. Cheetham; Mr. S. Houghton; Mrs. C. Pearson; Mrs. Palmer; Mr. F. Yates; Mr. A. Thompson; Mr. E. Harwood; Mrs. Gale and two children; Mrs. Johnson; Mr. Elworthy; Mrs. M. Gardner; Mrs. Estaway; Miss Taylor; Mr. Brownlow; Mr. A. C. Loggin.

From Brindisi.—Mr. C. V. Bell; Mrs. Grant; Miss C. Temple; Mr. R. Cockerell; Mr. H. Prince; Mr. and Mrs. Walsley; Mr. and Mrs. Brandreth; Mr. C. D. Clarke; Major Briggs; Mr. M. Angelo; Mr. J. Greig; Mr. McNabb; Mr. Minchin.

From Suez.—Mr. and Mrs. Loomis.

DOMESTIC OCCURRENCES.

DEATHS.

MUNTON—Feb. 28th, at Girgaum, Bombay, Mrs. Mary Munton, aged 51 years.

MORAES—March 3rd, at Cavel, Maria Antonia, wife of Mr. Francis A. Moraes, aged 39 years.

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